

Religious Intelligencer.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 42.

NEW-HAVEN, MARCH 15, 1823.

VOL. VII.

MR. BARDWELL'S ADDRESS.

In our account of the religious services which were performed on the Sabbath evening preceding the embarkation of the missionaries for the Sandwich Islands, we stated that an address was made to them by the Rev. Mr. Bardwell, late Missionary at Bombay. This address having been published in the *Missionary Herald*, we are now enabled to lay it before our readers. The solemnities of the evening on which it was spoken, will never be forgotten by those who attended them; and perhaps, from the circumstances of the occasion, the address derived an additional interest. It will, however, by the friends of missions, and particularly by those who intend devoting themselves to missionary labours, be considered as a very important document.

DEAR BRETHREN,—I rejoice in the privilege of meeting you, on this occasion; and in having an opportunity to express the interest I feel in your present circumstances, in the success of your pious enterprise, and in your eternal felicity.

So far as similar circumstances can excite similar feelings, I well know the emotions of your breasts; and can well sympathise with you in the pain of parting with parents, friends and country. In the anticipation of labour and perils among the Gentiles; and in the hope of spending, and of being spent for their salvation, I once did share.

But, through the mysterious providence of God, I am removed from that pagan land, where, having planted my feet, I hoped to have finished my days and, laid my bones. "A man's heart deviseth his way, but the Lord directeth his steps."

If enterprises are to be estimated by their consequences, to say that yours is great and important, is saying comparatively little. However insignificant, or contemptible your object may appear to the wise men of the world, I do not hesitate to say, that, in magnitude, it infinitely transcends our conceptions. High and glorious as the kingdom of God—infinite in duration as the ages of eternity;—who can compute or conceive the magnitude and importance of that work, the object of which is to rescue heathen souls from the despotism of Satan, and introduce them to the liberty of the sons of God!

In great enterprises, men usually anticipate and generally experience hardships, perplexities and discouragements. These

they sustain with fortitude, patience and perseverance, in view of their beloved object. Where is the renowned statesman or warrior, who has sustained the government of a nation, or conquered a potent enemy, without occasional embarrassment and painful effort?

Though the kingdom of Christ is not of this world, and his followers are not to be governed by the maxims and the policy of this world, yet the economy of this glorious kingdom, by no means frees its subjects from trials and sufferings, while here on earth.

In this supremely important enterprise, now before you, you ought not to expect an uninterrupted series of prosperity. Though your king is the Almighty God, your captain Emmanuel, and your object the glory of Jehovah, you anticipate trials, hardships and discouragements. And when you experience these, you will not feel as though some strange thing had befallen you. The history of prophets, apostles and martyrs, as well as the experience of modern missionaries, lead you to anticipate many sighs, and tears, and painful anxieties, when labouring among the heathen.

But, my Brethren, here suffer me to say, that my own experience, and (so far as I know) the experience of my brethren in India, testify, that those trials, in the missionary life, are the *heaviest*, which were the *least anticipated*.

The missionary among the heathen is placed in circumstances and relations not only new, but in many respects peculiar. At the commencement of domestic life, he submits to a system of polity, which, at once, annihilates personal interest, only as it exists in the public good. There are probably but few situations in life, in which the selfish propensities of the human heart find so little room for their wonted operations, as in being subjected to those principles of domestic economy, which, at present seem indispensable to missionary establishments.

In these new and untried circumstances, when individual opinion and personal interest must yield to the voice of the missionary community, it is easy to see, that no other than Christian principles can ensure quietude and happiness. Though private opinion and feeling may for a time be repressed, or even sacrificed, in any given case, yet if *Christian* feeling, if

brotherly affection, be not in lively exercise, selfishness may break out, and assume a thousand eccentric forms, to the destruction alike of personal happiness and Christian fellowship. In circumstances so peculiar and trying, to maintain the Christian spirit, is of the last importance.

We are probably in much greater danger of being depressed and overcome by unexpected trials, than by those which were anticipated. But though we cannot foresee all the trials of our faith and patience, yet by uniformly cultivating the spirit of Christ, we may obtain grace sufficient to sustain us in the deepest waters of adversity, and in the fire of temptation.

It is a very general sentiment among pious people in this country, that the circumstances, in which missionaries are placed, are peculiarly calculated to wean them from the world, and to induce in them an eminent degree of piety towards God: and it is not improbable, that missionaries themselves, in some instances, may have gone out with the expectation, that by sacrificing many social and religious privileges, they should receive more ample supplies of spiritual comfort.

It is beyond a doubt, that sacrifices made for the glory of God will be rewarded with the divine approbation—"As thy day is, so shall thy strength be," is a most cheering word of promise.

But, brethren, take heed that you do not anticipate too much from your sacrifices and self-denials. If the regular, constituted means of spiritual instruction have a tendency to invigorate the graces of Christians, then the absence of these privileges has a tendency to produce the contrary effects.—If a well organized, religious society is favorable to the growing piety and spiritual enjoyment of individuals, then a licentious ungodly society has an unfavorable tendency. Not that you will be deprived of Christian Sabbaths, and seasons of Christian communion; but they will be confined to your own circle. All without will be chilling as the hand of death—no devout multitude assembling for the worship of Jehovah to stimulate your Sabbath devotions, and to impart an impulse to your pious affections.

Here, for a moment, let me anticipate your feelings, when you arrive at the place of your destination. You find yourselves surrounded by multitudes of degraded heathen. Beholding their ignorance, superstition and depravity, your very souls are moved with compassion for them.—Viewing their wretchedness, you will be irresistibly impelled to draw the contrast be-

tween your situation and theirs. Your hearts glow with gratitude to God for his sovereign grace manifested to you, while so many thousands are left in darkness and death. Every exhibition of paganism increases this feeling—every step you take on heathen ground, enhances, in your estimation, the unspeakable value of the Gospel. The experience of a few days may lead to the conclusion, that your compassion for them can never diminish; nor your zeal for the honor of God ever grow cold, in view of such superstition and depravity.

But is it not possible, that much of this feeling may arise from those common principles of association, and of education, which have no necessary connexion with pious sensibility; and that after a short time, when the novelty of the scene is past, the keenness of your moral perceptions will be blunted? At length you may behold, with but little emotion, exhibitions of depravity and misery, which, at first, were overwhelming. You may be compelled to submit to a course of mental discipline—to employ a kind of sacred logic with yourselves, before your feelings are enkindled.

Brethren, I say not this to discourage you. May you never experience this diminution of Christian sensibility. But if you do experience it—if you do find your compassion for the heathen around you becoming feeble—if you find your hearts unmoved, and your zeal for God unawakened amidst the abominations of paganism, then will your spirits sink, under the trials of the missionary life. The absence of friends, the loss of country—all the privations of a temporal nature, that can be assembled in the imagination, will be light as vanity, when compared with this spiritual lethargy.

I do from my soul pity that man, who, having embarked his all in the missionary cause, finds too late that he is destitute of that pious sensibility, that love for the souls of the heathen, which are inseparably connected with his own happiness, as well as usefulness, in the sacred work. Unhappy man! He has separated himself from the ordinary sources of worldly enjoyment. He is sent forth and maintained by the sacred liberality of the church—a treasure consecrated by the prayers and watered by the tears of piety and love. He has taken upon himself, the vows of the Christian missionary! To be active, faithful and persevering, even unto death, he has pledged himself to his fellow Christians, *the church*, and to God. Under these solemn respon-

sibilities, conscious that he is destitute of the missionary spirit, how can he be otherwise than miserable ! Brethren, may the Lord preserve you from the wretchedness of that man, who, having enlisted in this sacred enterprise, finds at length, that "*he has no heart to it !*"

But this moral insensibility, which is so destructive of missionary happiness, does not necessarily result from a familiarity with scenes of wickedness. Paul had long been accustomed to paganism, in all its forms, when his spirit was stirred within him at Athens. His familiarity with the scenes of heathen superstition and wickedness, only enhanced his estimation of the Gospel, expanded his love for the salvation of the Gentiles, and enkindled his zeal for the glory of God.

But to possess the enlarged benevolence, the expanding zeal, the missionary spirit of Paul and his associates, you must live as they lived.

In no situation is eminent piety more necessary than in a missionary life, both as it respects your own happiness, and the success of your labours among the heathen. Being deprived of many of the external means of Christian edification and improvement, you must, in a qualified sense, depend upon your own resources. Your *preacher* must be your *Bible* ; your *closet* your *sanctuary*.

When fatigued with the cares and labors of the day ;—when your hearts faint within you, in view of the ignorance, stupidity and wickedness of the heathen around you ;—when your most unwearied efforts to instruct them seem ineffectual, where can you find a more sweet relief, than to repair to your closets ? To whom can you, with more pleasure or propriety unburden your souls, than to your Heavenly Father ? Where can you leave these children of superstition and ignorance, but at the footstool of his mercy.

The most useful missionaries have been men of prayer. When struggling with natural infirmities, and the hardships of his mission, Brainerd found sweet repose in his closet. There, too, he found those sure presages of that divine influence, which afterwards subdued the savage, and renovated the wilderness around him. The natural amiableness, the superior genius, the unwearied studies, the logical reasonings of Martyn, never would have induced the self-confident Sosis of Persia to call him, "*The man of God*," had he not acquired the savor of that character in his closet.

Brethren, you have doubtless enjoyed much happiness in dedicating yourselves to God in this work of mercy ; but have you not sometimes found it difficult to try your feelings by the *work itself*, detached from all that charm, which is thrown around it by the love of novelty and the applause of the Christian community ? Have you not sometimes feared, that, when the novelty of the scene shall be past, and when on heathen ground you shall be assailed by the toils, the trials and the temptations connected with your undertaking, your strength will not be equal to your day ? Lay hold on the promise of divine grace. Appropriate to yourselves the precious words of David, "*The Lord is my shepherd, I shall not want ;*" "*God is my refuge, I will not fear.*" O how refreshing are such cordials to the Christian missionary, when single handed he is called to encounter the "*legions*" of paganism !

My dear Brethren, though in the preceding remarks, I have dwelt much on the trials and discouragements of your undertaking, it has not been with a design to depress your minds ; but that you may be better prepared to meet and sustain, with Christian fortitude and meekness, the various evils you may be called to encounter.

The work before you is not only important in its nature and glorious in its consequences ; but it is a *pleasant* work, in which there is the purest satisfaction. In proof of this, we have the testimony of our beloved brethren, who are now labouring in various parts of the heathen world ; nay more, the dying testimony of those, who have exhausted their lives, and laid their bones, among the heathen.

Here suffer me to say, that no part of my life has passed more pleasantly, than the few years I spent in missionary labours among the pagans of India. No employment ever afforded me the satisfaction, I have experienced in preaching the Gospel to the heathen ; and in leading their children to the knowledge of their God and Saviour. No seasons of Christian communion—no hours of social prayer and converse, more sweet, than those enjoyed with my beloved colleagues in the missionary work !

If, in the various dispensations of Providence towards me, I ever experienced affliction, it was in being removed from that field of labour, in which I hoped to have spent my days. If seasons of separation from friends were ever painful to my heart, that season was eminently so, in which I was called to leave my beloved brethren

and sisters of the mission to which I was attached, and to bid farewell to the perishing heathen around me.

Brethren, may you never experience the disappointment and pain of being compelled to leave the field of missionary labour, on which your hearts and hopes are placed, till the great Lord of the harvest shall call you home to heaven.

As the devoted missionary has no greater joy than to see his labours blessed to the salvation of perishing souls around him, so he can have no deeper sorrow, than to see them adhering to their vanities, when Christ and the blessings of his salvation are set before them. For wise and holy purposes God frequently sees fit to try the faith and patience of his servants, by withholding, for a long time, his blessing on their labours.

Some ardent friends to the missionary cause seem to conclude, that if missionaries do not *immediately* behold converts multiplying around them, there is reason for discouragement, and that every mission in such circumstances, should be relinquished. They seem to expect a kind of miraculous interposition, like that on the day of Pentecost. It requires no inconsiderable time and labor to lead these persons to see and to understand the nature of the missionary undertaking. They seem ignorant of the fact, that a long and tedious process must be gone through, before truth can even be *presented* to the mind of a pagan.

I well remember an instance, in which a missionary, but a few weeks after arriving at the place of his destination, received a letter from a pious friend in his native country, inquiring with solicitude, "how many conversions among the heathen he had witnessed;"—when the missionary had but just commenced the study of the language, a labour of two years to be encountered, before he could even address the people.

Such ignorance, such want of reflection on the nature of this work, is but too common even in this enlightened Christian community, and makes no trifling demands on the patience of the missionary, who expects to toil year after year in digging through and removing the rubbish, before the ground can be prepared for the reception of the precious seed.

What though you may spend years in laboring and praying for the conversion of the heathen around you, without seeing any fruit of your toils, or any definite answer to your prayer? Is there any cause for discouragement? When conscientious-

ly doing the work, which God has committed to your hands, should you not quietly leave the issue with Him? It will eventually be made manifest, that no labour for his glory is lost. Where is the mission that has been faithfully supported and piously conducted, for any considerable time, that has not been blessed to the conversion of souls? "Behold the husbandman waiteth for the precious fruits of the earth, and hath long patience for it, until he receives the early and the latter rain. Brethren, be ye also patient, for the coming of the Lord draweth nigh." "God is not slack concerning his promise;—his servants shall not labour in vain."

When amidst the toils of your self-denying work, a desponding thought finds place in your breasts, look to the sure word of the eternal God, "I will never leave thee nor forsake thee." Call to mind, the last promise of your ascended Redeemer, attached to that high commission, under which you go forth, "Lo I am with you always, even to the end of the world."—Review the history of missions;—behold the numerous instances, in which God has more than fulfilled the expectations of his faithful servants! Think you that the surviving missionaries at Taheite regret their twenty years of toil and hardships? or that those, who have fallen a sacrifice to their perils and toils among the untutored islanders, are not richly compensated, in beholding a whole nation gathering around the standard of Emmanuel? O how rich their reward!

Brethren, I may have detained you already too long, but I cannot bid you adieu, without just glancing at the pure satisfaction you will derive from those monthly concerts of prayer, which the church will, I trust, ever maintain, through her successive generations on earth.

How will your desponding fears be dissipated—how will your strength revive and your faith and patience increase, in view of these seasons of pious intercession?

Yes; you will cherish the memory and hail the return of that interesting day, when, through each revolving hour, incense ascends from a thousand altars; and ten thousand prayers for your success in this sacred cause, are presented to the throne of heaven.

Yes, dear Brethren, in the arms of faith and love, we will commend you to God;—and while, with Christian sympathy we share in your toils and your cares; in your sorrows and your joys; let us point you to that bright world on high, where you will cease from your labours, and where

no boisterous ocean will separate you from the friends, whom you love.

In the joyful anticipations of that blessed world, we bid you FAREWELL.

CEYLON. BATTICOTTA.

Extracts from the Journal of Mr. Meigs.

[Some of our readers will not be uninterested in the following notices, which go to prove, that the island of Ceylon is a vast reservoir of fresh water.]

The whole district of Jaffna is nearly level, no part of it rising probably more than 30 feet above the level of the sea. There is not a single river or brook of fresh water in the whole district. Almost every part of Jaffna bears very strong marks of having been, at some distant period of time, entirely covered by the sea. The wells, in most of the parishes, are usually from 12 to 15 feet deep. In the parishes of Tillipally, Mallagum, and Oodooville, however, the land is higher, the soil deeper, and of a different color, being red; and the wells are sunk to a greater depth. In most of the other parishes, you dig but a few feet below the surface, before you come to a rock, which appears to extend nearly over the district. It is, however, full of crevices, by which means, though the rock is very hard, the coolies, without much difficulty, break it with their pointed sledges. After digging about three feet you penetrate the rock, and come to a mixture of stones and clayey earth of a gray color. This also is so hard as to require being broken with the same instrument. As you descend, the stones become fewer and smaller, and a clayey earth, which is white, more abundant. The water is generally good, and very abundant. The wells are about ten feet in diameter; and are affected much less by the long dry season, than wells usually are in New-England. During some seasons, there is very little rain for many months; and yet there is, in most wells, abundance of water. From the best wells on our premises, the coolies may draw water, during the driest part of the season, four hours every day, at the rate of a barrel a minute, without exhausting the water.

Island of Caradive.

[Sometime in June, 1821, Mr. Meigs visited Caradive, an island west of Batticotta. He was accompanied by Gabriel Tissera.]

After leaving the mission house, our road, for the first mile, lay through the paddy fields. We then entered an open plain, skirting the sea shore. As this plain is less elevated than is usual, the grass remains upon it, after it is dried up on land further from the sea. During the dry season, therefore, large numbers of cattle and sheep may be seen grazing upon this plain every day. We passed about a mile along the shore, when we came to the fording place, which leads to the island of Caradive. Across this ford, which is more than a mile in width, one may pass with ease, during the season, except when the tide is driven by a strong wind.

[Mr. Meigs gives a detailed account of his labours for the good of these islanders. We make one or two extracts respecting them.]

I took some pains to ascertain what number of the people can read, either on the ola, or in printed books. From all I heard and saw, I was led to conclude, that only a small part of the whole population can read intelligibly.—I found one man, who could repeat very correctly a small catechism which he learned while a boy, when the Dutch held the island. He could, also repeat the Lord's prayer, and most of the commandments. I asked him, if he thought they were the commandments of God. He replied in the affirmative. "Well, do you practice according to your belief?" "No," he replied, "I have not heard much about these things since I was a boy. My neighbours and relatives are all heathens, and so am I: how can I be a Christian here alone?" I endeavoured to shew him his obligations to follow the dictates of his conscience, and not to go with the multitude to do evil; also, that he must have much to answer for at the day of judgment, in consequence of the light he had enjoyed.—Doubtless there are numbers of men in this situation, who have light enough to see the wickedness and absurdity of their own superstitions, but do not possess sufficient resolution to forsake their heathen neighbours and relations.

On the evening of June 23d, as we were about lying down to sleep, several men came in, and began to converse with us. Being fatigued by the labours of the day, and not at first knowing definitely their object in coming, we did not at once commence talking with them on religious subjects. One of them, however, soon asked us, if we had not come for the pur-

pose of instructing the people. We replied that we had come for that purpose. He said he had been thus informed, and had come to hear us. He supposed that we were from Panditeripo, till we informed him that we came from Batticotta. He said that Dr. Scudder visited Caradive a few months before, and lodged in the same bungalow, that we were now in; that he preached to the people, and distributed tracts among them; that one of the tracts written on an ola was given to him, which he had read many times, and lent to his neighbours; and that a number of people, who could not read themselves, had heard it read. It appeared indeed that he had read it attentively, and that he was very favourably impressed with the truths which it contained. He said he believed it pointed out the only way to heaven. The reading of the tract had evidently excited in his mind a desire to hear more respecting the Christian religion, as well as to have what he had read explained to him. He listened most attentively while we spoke to him. He objected to nothing which was said to him. He repeated many times, "It is all true: it is all true." After Gabriel and myself had talked with him for more than an hour he inquired, with much apparent sincerity, how he could obtain this repentance and faith in Jesus Christ, about which we had been speaking to him. As may be supposed, I was much gratified with the question, and answered it as well as I was able. Indeed, I have never heard a heathen, in similar circumstances, ask this question with such an evident desire to know the truth. He left us about nine o'clock, and we retired to rest very thankful for the blessings of the day.

Sept. 27. Received a visit from the Rev. Mr. Lambrick, Church missionary from Kandy. He appears to possess much of the true missionary spirit.

Nov. 18. In our place of worship to day, we read the History of Joseph and his brethren to the people. They appeared much interested in the narrative. It is worthy of notice, that many of the heathen, who have never seen the Bible, are intimately acquainted with this Scripture history. They often see it acted before them as a dramatic performance; and it is universally admired as a very interesting and instructive story. It was copied from the Bible and put in the form of a play, I believe, by a Roman Catholic.

Charity Boarding School.

The number of boys at present in the boarding school of this station, is 22. Se-

venteen of these have received English names, as follows:—Michael B. Latimer, Azel Backus, Justin Edwards, John Griswold, James Inglis, Chester Wright, Francis Asbury, Edward Warren, David Brainerd, John Elliot, Alvan Sanderson, John P. K. Henshaw, Samuel Davies, Samuel Cram, Daniel Thomas, Josiah Peet, and Thomas Reed. Five other boys have not yet received English names. I have waited for the return of Mr. Woodward, in order to bestow them. As he is now returned, the business of naming them will not be long delayed.

CHEROKEES OF THE ARKANSAW.

DWIGHT.

Journal of the Mission.

[The journal states that, within four miles of the station there are hundreds of acres of *prairie* land, from which excellent hay may be obtained to the amount of one ton from the acre.]

July 17, 1822. So great and unusual has been the height of water during the present season, that we fear there will be unusual sickness. But few permanently stagnant waters are in this region. High waters, however, in the rivers and creeks, in the hot summer months, leave a stagnant pond in almost every hollow and valley. In such a state of things, noxious effluvia, prejudicial to the health of all, and especially of northern people, ascend from the whole surrounding country.

20. *Ta kau-to-caugh*, the war chief, called with a paper for us to read, that it might be interpreted to him. It was a Circular from Major-General Gaines, commander of the western division of the United States' army. The Circular was issued by direction of the President, and sent to each of the chiefs of the Cherokee and Osage nations, requiring them forthwith to bury the hatchet, and be at peace, and declaring that the government of the United States would permit them to spill the blood of each other no longer.

August 12. Heard the result of the *Peace Talk*, between the Cherokees and Osages. The long and bloody war between them has at length terminated. The chain of peace is made bright and rivetted upon them; and the friendly pipe is smoked by them in harmony. They agree to bury the hatchet and live together as brethren, on condition of a restoration of prisoners by the Cherokees, and the payment of \$300 as damages by the Osages. The United States are the third party in the engagement.

Sept. 4. Two years since, we endeavoured to consecrate this place to the Lord and King of Zion. Various have been the dealings of God with us; but goodness and mercy have marked all his footsteps. Various have been the hindrances in our way, and various and numerous have been our trials and difficulties; yet are we all sustained, and have been enabled to bring forward the establishment commenced here, further and faster in its external form, than we expected to do.

Prejudices removed.

Sept. 14. Several of the chiefs and the Agent agreed, on the 2d instant, to hold a council at Dwight, in order to become more fully acquainted with the principles, according to which the school is conducted, and with the reasons for the different parts of the plan of instruction, which we have thought it expedient to adopt. They also agreed to make at our request, some regulations, with a view to keeping the children regular in their attendance at the school. Several circumstances have occurred to prevent a general meeting of the chiefs. *Jolly*, the head man, and one other chief, with the interpreter, however, made us a visit to-day. By means of interested white men, considerable prejudice had been imbibed against the school, on the ground, that the children were required to work part of the time; and several men of influence among the Cherokees, were about establishing a school of their own, on what they supposed to be a better plan. The latter of the two chiefs mentioned above, was of this number. He had four children at school through the winter, and had ever been decided and warm in his friendship for the school, until, by some means, he received the impression, that his children could be brought forward much faster, if they were not required to labour. After attending fully to the plan of our school, and to the arguments in favour of the plan, he sat some time apparently in deep thought, and then said he would tell us his mind. He said, he had not changed his mind on account of any thing others had said to him, nor for want of friendship for this school. He said, his conclusion to send his children to another school, was in order that they might study all the time, and be brought forward in their education as fast as possible. He needed their help. He added, that he was now fully convinced and satisfied that our plan was the best, and that he had made up his mind to send his children here. He also requested, that we would receive several of his relatives,

who are considerably numerous. Some, whom he wished to place in the school, are nearly men. He said if any of them would not comply with our regulations, he would put them right.

Affecting Procrastination.

25. Mr. Washburn rode out in the morning with an interpreter to a village in the neighbourhood, in order to have some conversation with the people. He had an interview with several aged men, some of whom appeared desirous of instruction in things pertaining to a future state; others waved the subject, and said they were like the sun, "away down," (pointing to the sun just above the horizon,) and it was too late for them to think about such things.—They are indeed like the *setting* sun, but without any rays of light to dispel the darkness of the tomb.

Death of a Stranger.

26. Two families, which were removing their residence, came to our place last night, in distress, requesting shelter for a sick woman, who they expected would not live till morning. As good accommodations as we had, were furnished them; and the poor woman was put into as comfortable a condition as possible; but it was too late to do any thing for her recovery, with the hope of success. She had been sick nine days with a continued fever, without medicine of any description, or better shelter than the camp or the waggon; and had become helpless, and almost speechless, before she arrived here. She died this morning, about nine o'clock, leaving, in a land of strangers, two small children, one but a few months old. As the case required as early an interment as practicable, her remains were committed to the grave by moonlight in the evening. Thus has the messenger of death come near, even entering our own doors; yet none of our number have been taken amid the numerous instances of sickness, which have prevailed in our family.

BURMAN MISSION.

From the Christian Watchman.

In attending the Monthly Concert for Prayer on Monday evening last, we heard the following facts stated respecting this Mission, which gives new hopes to its friends.

It is well known, that before Dr. Price's departure for this station, he was initiated in the practice of physic and surgery. About the middle of April last, he performed the operation for a cataract on

both the eyes of a Burman woman, who had been blind two or three years. Soon after the experiment, she could by the aid of spectacles, see to read distinctly. The fact excited so great a curiosity that the house in which the Doctor resided was thronged by visitors with diseased eyes. So great was the concourse, that they were obliged to bar the doors of their house, that they might study or eat without interruption. With the advice of Mr. Judson, Dr. Price has hired two or three native converts to assist him in the performance for good cataracts and all easy surgical operations. By the assistance of these men, whom he considers faithful, he occupies two or three hours in a day in attending to the cases presented. The governor's wife has sent for the Doctor twice, and he is strongly inclined to the hope, that God will grant Mr. Judson and himself the favour of the rulers of this land. In August last, when Mr. Judson had nearly completed the translation of the New Testament, having proceeded to the end of the second of Corinthians, including Ephesians, Hebrews, and the epistles of John, he was suddenly interrupted in this labour by an order which arrived from the Emperor of Burmah, summoning Dr. Price to Ava, his Majesty's residence. The reports which had reached him of the medical skill of Dr. Price, was the cause of this royal order. Mr. Judson and the Doctor were to leave Rangoon the 23d of August, in a boat provided by government; and Mr. Hough was to take charge of the Mission in their absence. For several weeks previous, there appeared to be an increased attention to religion in the minds of some of the Burmans. The assembly on Lord's days amounted to thirty or forty. Five had been recently baptized, and there were several others that were considered hopeful inquirers. Under these pleasing incidents, it is easy to conceive that Mr. Judson must have felt some reluctance in remitting his labours; but as the path of duty seemed to lead to the royal palace, he determined to accompany Dr. Price, earnestly supplicating that the Lord would direct and prosper this second effort to gain a footing in the capital of the empire. One of the natives, who had been admitted to the church, they had been under the necessity of excluding from their body, on account of such inattention to religion as appeared to be inconsistent with a Christian profession. Another had deceased, giving evidence that he had died in the faith of Christ.

Letters have been received from Mrs. Colman since the death of her husband, giving a detailed account of that melancholy providence, and of the satisfaction which she enjoyed in the belief that all events respecting him and herself were under the superintendence and direction of a God of infinite wisdom and goodness. During the last 18 months of Mr. Colman's life, his mind had been unusually solemn; and he had frequently conversed with Mrs. Colman in the most impressive manner respecting his own death, some premonitions of which he seemed to have expressed. The poor Arrakanese, amongst whom he had laboured, deeply lamented his departure. On this subject, Mrs. Colman in a letter to her mother and sisters, thus observes:—

"Previous to my leaving Cox's Bazar, all who had been in the habit of visiting us assembled in the bungalow, and lamented the loss of Mr. C. in such simple and feeling language, that my heart was wrung with pity. "We have," said they, "lost our teacher and father, and are now about to lose our mother. We are wicked and unworthy of a teacher, and therefore God has taken him from us." They inquired with deep solicitude if I thought another missionary would come to instruct them. I told them that they must pray to God for one, and if agreeable to his will, their prayers would be answered. The scholars also were all present on the occasion. I *keenly felt* for these poor little children who had been for some months under my care, and whose moral and religious improvement we had anticipated with such high satisfaction.

Oh! how inscrutable are the dispensations of Providence! After making it a subject of earnest prayer that God would show him the path of duty, Mr. C. was led to settle at Cox's Bazar. He commenced his labours among the natives in that place, and had the pleasure to see a spirit of inquiry excited in the minds of a few, when suddenly the scene was closed, and these poor creatures were left without any one to point them to "the Lamb of God who taketh away the sins of the world." But though time should never disclose the reasons of this event, yet it will be seen in the light of another world, that it was ordered in the best possible manner."

In relation to the circumstances of the Arrakanese, they are very feelingly described in a letter of Mr. Colman's dated at Cox's Bazar, April 16; less than three

months before his decease, from which we make the following extract:—

"We need not be concerned about the final result. For our Lord has said, that the 'kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal until the whole was leavened.'

"I had scarcely finished the preceding sentence, when a man came in, of whose conversion we entertain strong hopes. I told him that I was writing to a teacher, in the great country of America. 'Tell the people there, (said he,) that among all the kindreds that dwell on the earth, the Arrakanese are the darkest. They are, to use a comparison, as dark as the darkest night in the rainy season. Let the disciples of Christ therefore be exceedingly diligent in praying and labouring for their salvation.' Is not this, thought I, a Macedonian cry from the wilderness? Here are two thirds of a nation, not inconsiderable in point of numbers, exiled from their country, and compelled to take shelter in one governed by christian rulers. This movement of divine Providence has placed them within the reach of benevolent exertions. May we not therefore hope that He, who guides the affairs of kingdoms, has sent them away from the land of their fathers, that they may become acquainted with the gospel? Until within a short time past, they have been in too unsettled a state to admit of the residence of a missionary among them. But now they have built for themselves towns, and planted vineyards. The field of labour among them is open—is open to the American Baptists. And shall the privilege be granted them in vain?"

EXPLORING TOUR.

(Continued from page 644.)

Final Interview with the Chiefs.

June 17.—This morning I heard the result of the deliberations of the Mahaw chiefs, which was as follows. Big Elk, the principal chief, spoke for the whole:

"Father,—Your propositions are all good, and for my benefit and that of my people. There is no reason why I should reject them. Father, the Americans are very kind, and have pity on us. They often give me a knife, and powder, and tobacco, for which I do not trade, nor give any skins. I am convinced the Great Spirit has done more for the white man than he has for the red man. I think he is

truly with the white man; and I sometimes think that the white man is the Great Spirit himself, and that there is no other; for every thing I use and wear comes from the white man. He can do every thing. I sometimes think that what we call the Great Spirit, and our worship is a deception: for we gain nothing by it. Father, the white man is wise and great, but we are poor and ignorant. I am like a dog running over the prairie. You see how poor and miserable my people are. We have little to eat, and are almost naked. You offer to teach us and make us wise. It is all good. You see how poor our women are—how small their arms—they work hard. To see a plough with a horse on our prairie would look well; it would look as if we might live.

"But, Father, I doubt we could learn. I think the Indian can never learn to live like the white man. Should a family come and live with us as you propose, I fear for them, for some of my young men have no ears, (would not listen to council.) I fear they would steal and run away, and I should be blamed. I fear war parties would come and cut them off with our children. The white people are so numerous, I fear they will come and kill all the game. What you tell us concerning buffalo, elk and deer becoming scarce, is true. They are almost gone. But there are a few left. My good father, have pity on me a few years, and let me follow the buffalo. My children will want you to instruct them when I am old or dead. They will have no game. Come and teach them."

I stated to him that the family of missionaries would not be permitted to hunt the buffalo, and that we did not wish to prevent him nor his people from hunting as long as there was game; but to teach them how they might live when game was gone. I observed that it was necessary that their children should be taught when young, that they might provide for themselves when game was no more, and for their parents when old. He then told me he was satisfied.

Departure for the Pawnee Village.

I set out this morning to visit the Pawnee nation. We crossed the Elkhorn river, which is about forty yards wide, and rapid. We were just able to wade and carry over our baggage on our heads; and were assisted in this by the Indians. Most of our horses swam. We travelled about forty miles in a South West direction,

through a rolling country, destitute of timber, and most of it a very sandy soil. We encamped in the bottom land of the river Platt.

Arrival at the grand Pawnee Village.

June 18.—After riding about 30 miles through the bottom of the loup fork of Platt, and swimming two creeks, we arrived at the grand Pawnee village about 5 o'clock. Many ran out to meet us. They welcomed us to their village, and testified as much joy as if their children or friends, after a long absence, had returned. Numerous feasts were immediately prepared, and we invited to partake. I found their customs and manner of cooking the same as among the Mahaw tribe. On entering the village I was invited to the lodge of *Sara Tirhish*, or bad chief. He was at Washington last winter, and has the greatest influence with the nation, though his brother *Long Hair* claims the superiority, and formerly ruled them at his pleasure. My host, on learning that I wished to hold a talk with the principal men of the nation, and understanding something of my object, requested me to explain fully my object to him, and assured me he would lay it before the council of his nation. After a little reflection, knowing him to be the most intelligent man in his tribe, and the most friendly to the Americans, I made to him a full statement of the object and wishes of the Society. I did the same to several other chiefs; and to *Esh-ka-ta-pa*, the chief of the Pawnee republics.

June 19.—I soon learned that the chief had faithfully communicated the objects of the Society to the council: and that the chiefs and old men had been deliberating most of the day. Towards evening the chief informed me he was ready to give me an answer of the head men of his nation. He then addressed me as follows:

Brother,—We thank our white brothers for their kindness. We believe the great Father of life has placed the white men near himself, and the red men far behind. The white men are great and wise before us, because the Father of light has made them so. He has made the white men to be white, and the red men to be red. The white man is as the Great Spirit made him, so is the red man. The white man has one medicine,* the red man has another. We believe the Father of life

* The Indian term for medicine is used to signify any particular manner of life, religious ceremonies and worship, any thing strange or unusual, every thing above their comprehension, and every thing administered to the sick.

intended the white man should be wise, and read, and write, make guns, axes, and knives; and intended the red man should be ignorant and follow the buffalo. He has made us equal in some things, but we are poor and miserable when compared with the white men. Why should we throw away the medicine which the Father of life has given us, and take that of the white man. We fear he would be angry, and send pestilence and destroy us.

Brother,—I will now give you my own opinion. I think it would be a good thing for our children to learn to make axes, hoes, and guns, and cloth, and to learn to cultivate the earth, and to read and write, if it was not medicine. I am afraid the great Father of life would be angry, if we should throw away our medicine. After what I have seen of the Americans in the States, and the kindness they have showed me, I shall always respect and love them. I love two roads—the one from the trading house to our village, in which the Americans bring us goods; the other is from our village to where we get buffalo and horses."

I tried in vain to convince him that learning to read and write was not medicine.

I asked the chief of the Pawnee republics what he thought of the subject, and whether he thought any of his people would send to school. He informed me he thought it impossible for an Indian to learn like a white man, but that he should have no objection to try. He said "should I send my children to school all my people would. I may send one at first."

Situation of the Pawnee Villages.

The grand Pawnee village is situated on the North side of the loup, or wolf fork of the Platt, on an elevated prairie, fifteen feet above the highest water in the river. It is circular, and contains one hundred and fifty-five lodges, made of earth. Four miles west, is the village of the Pawnee republics, built as the other, in the area of a circle, and contains sixty lodges. Thirty lodges in the grand Pawnee village, belong to the republics. Three miles west, 12° N. stands the village of the Pawnee louns, containing one hundred lodges. The river is here about three hundred yards wide, but filled with sand-bars and islands. The valley is from two to three miles wide, free from stagnant waters, and the soil is a rich sandy loam to the depth of about four feet. Below this is a bed of sand, as white as slacked lime. This sand, in some places along the bank of the river, is harden-

ed by being exposed to the atmosphere and water, and a kind of crust is formed, which the current will not wash away; and yet I could any where run my knife into it to the handle with the greatest ease. It lies in the form of rocks, along the shore of the river. There is very little timber of any kind on the river, or any where through the country, and that little is principally cotton-wood and rose elder. The timber, for about two miles from the village, has been all cut off. The river is fordable most of the year, and not navigable, on account of the bars, which are constantly changing their position.

Departure from the Villages.

June 20.—Set out on my return. Rode ten miles, and crossed Willow creek, which is twenty-five yards wide, but shallow, with a sandy bottom; thence to muscle-shell creek, which is distant about 10 miles. This creek is only twenty yards wide, and yet so deep that we could not cross it without swimming. All the small streams in this part of the country are clear, and have a sand and gravel bottom. Numerous springs of excellent water are to be found along the banks. The course of the river called the Loup fork, is E. 10° N. from the village to this place, a distance of twenty miles. A heavy rain commenced, and we encamped at muscle-shell creek.

June 21.—Rode eight miles; the course of the river E. 5° South—thence for ten miles, E. 12° S. to the junction of the two principal branches of the Platt. The north branch is called the Loup fork, and the South the Republican fork. The South fork is twice as large as the North. The Platt after the junction of the two forks, is about a mile wide, and filled with sand-bars and islands, which entirely obstruct navigation for boats of any size. Its course is due East for thirty-five miles; thence, about twenty two miles to the Saline, the course is East 25° South; and thence to the Missouri, East 5° South.

June 22.—We this day rode in the rain, which was very heavy for about four hours. About one o'clock we arrived at the Elkhorn, after riding about twenty five miles. We were detained until 4 o'clock in crossing this river, which is about 75 yards wide, and the current so strong that it carried us down with our raft about forty rods, before we could reach the shore on the opposite bank. Two of our horses were mired, so that we were obliged to draw them out with ropes. The length of the Elkhorn is about three hundred miles.

From its source to the Mahaw village, two hundred miles, its course is East 30° South: thence for thirty miles due East in its general course; thence to its junction with the Platt about South East. The country is generally of a fine soil, and the interval along the Platt about four miles wide, and but very little timber for twenty miles above the Elkhorn. We encamped near the river after crossing it.

Return to the garrison, and general remarks.

June 23. Sabbath.—We set out early, and arrived at the Fort about 11 o'clock, having eaten the last of our provisions the evening before. Thus, through my journey for twelve days, God, who remembers his people, and whose mercies are great, hath protected me, given me favour in the sight of the savages, and preserved me in the midst of imminent dangers.

The distance from the garrison to the Mahaw village is about 75 miles W. 35° N. From the Fort to the Otto village is about twenty-five miles W. 30° S. on the south side of the river Platt.

The condition of the Otto and Mahaw tribes is much more wretched than that of the Pawnees. They have been reduced in numbers, and discouraged by repeated wars. There is a great scarcity of game in the country where they live; and when they go from two to three hundred miles west for buffaloe, they meet with more powerful tribes, on whose faith and promises they cannot rely. They raise some corn, but not half sufficient to support them. The consequence is, that when they are prohibited from hunting by their more powerful neighbours, or when they do not succeed in finding game, they are reduced almost to a state of starvation, as was the case when I visited them. They often subsist, for months, on roots which they dig from the earth, with very little meat which they occasionally obtain from the chase. They are very fond of ardent spirits, and possess nothing they will not give in exchange for it. They have a large number of horses, and never travel far from their village on foot. They feel themselves inferior in numbers to the surrounding tribes, and are disheartened, and sunk down into inactivity and idleness.

The Pawnees are more industrious and enterprising, are better supplied with provisions, and have more national pride than the other tribes around them. They are, also, much more superstitious. Every family possesses a number of horses and mules, and some an hundred or more.

These animals, to prevent their being stolen, are carefully guarded through the day, and, at night, are put into an enclosure within a few feet of their owner's lodge. The Pawnees raise but very few horses. They supply themselves, either by stealing from the Spaniards, or by purchasing from the Indian tribes on the borders of the Spanish Territory. The men generally take care of their horses through the season in which the women are raising corn. At other seasons, and when travelling, the care of them devolves upon the women. The population of the Pawnee tribe is generally estimated at 10,000 souls. The estimate, I apprehend, is too great by at least 1000. Few old persons are to be found in either of the villages; but the children and youth are numerous. The only domestic animals they have are horses, mules, and dogs.

NEW-HAVEN, MARCH 15.

MEMOIR OF BACON.

(Concluded from page 652.)

In the year 1817, Mr. Bacon formed the resolution of relinquishing the profession of law, and of devoting himself to the ministry. A wish to bring the account, already too protracted, to a conclusion, will prevent us from dwelling upon many interesting particulars. In September, 1819, he was admitted to holy orders, by the Rt. Rev. Bishop White, of the Diocese of Pennsylvania. "The day succeeding his ordination had been previously fixed by Mr. Bacon, for commencing a mission in furtherance of the views of the Philadelphia Bible Society." He visited several of the interior counties of Pennsylvania, preached almost every day, and materially benefitted the cause in which he was engaged.

Previously to his ordination, the attention of Mr. Bacon had been drawn to the plan which had been proposed of forming a colony in Africa; and he had written several essays in favour of the object, which had been inserted in the Gazettes of York. He was recommended to the President of the United States, as a person well qualified to be the principal agent of the government, which by an act of Congress had been authorised to "institute an agency in Africa, for the purpose of providing an asylum for such Africans as should be liberated by our ships of war; from vessels seized in the violation of the provisions of law for the entire suppression of the slave-trade."

This agency he accepted, and by a series of extracts from the Memoir of his life, the

reader may learn the remaining part of his history.

"He left Philadelphia on the 26th of November. Under this date, on board the steam-boat, he thus writes to the venerated mother of his late wife: 'My engagements were such, while in Philadelphia, that I could not find a moment's time to address you.' *** 'I have parted this morning with my dear child,—my beloved relations from York, and with hundreds of praying and affectionate friends. I cannot dwell on this subject. My heart sickens with the recollection of the painful circumstances of it. But glory to God, I do not mourn as one without hope. If I never see father, mother, child, sisters and brothers again in this world; we have reason to glorify God and praise his holy name, that we part in body, and but for a season,—I am determined to meet you in Heaven.' *** 'O God, bless and save my child!—I desire that he may be piously brought up,—and have the benefit of a good example, and good precepts.' *** 'It is my earnest desire and prayer, that God may qualify and call him to preach the gospel.' *** 'I was ordained presbyter on the 24th instant, by Bishop White, in St. Peters church, and preached on the same evening to about two thousand coloured people, in Bethel church.' 'My health has not been better for many years past.'"

"On the 27th of December, he left New-York for the city of Washington, where he arrived on the 29th, and remained until the 13th of January. This period was very usefully filled up in learning, by personal conference with the executive officers of the general government, and the managers of the Colonization Society, the views of both, in reference to the interesting expedition with the direction of which he was charged. It is also due to his memory to state, that his own good sense suggested a number of important hints in relation to the undertaking, which served as the basis of some of the official instructions which he received on the occasion; and that his zeal and perseverance were happily instrumental of removing several formidable obstacles to the execution of the plan, which even then threatened, to delay it to a remote and uncertain period, and thwart some of the best hopes of its friends altogether."

"On the 13th of January he left Washington on his return to New-York, travelling through the interior of Pennsylvania. He now visited his friends in York, for the last time. From the nature of the undertaking in which he was engaged, he indulged little expectation of ever renewing his visit to that place; and passed the three days of his stay there, in a way that well became his last. After preaching several times to the little flock from which the great Shepherd had separated him to higher services, he met them around the communion altar! and both to himself and them, the pain of a long and eventful separation appeared to be nearly excluded by the joys of christian fel-

1823.]

lowship, and communion with the Father of their spirits."

"Before the wind proved favourable for putting to sea, the Elizabeth found herself closely icebound, and incapable even of dropping down into the harbour. In this situation she remained until the 6th of February, when a passage was opened through the ice, and the ship run out to sea, with a fair wind. The crew were all in good health, at this date; and manifested a harmonious and subordinate spirit. The agents were animated with a common principle of benevolence and zeal; and many of the emigrants appeared influenced by the religion which a majority of the most influential, professed to have embraced with a true faith."

"On the 16th, having the prospect of speaking a ship bound to the United States, Mr. Bacon wrote to his friends in Pennsylvania:

"We are proceeding rapidly towards the place of our destination, with a delightful breeze and charming weather. The thermometer in our companion way, is standing at 66 degrees.' 'We have now been out ten days. We parted from the Cyane going out of the harbour of New-York, and have not heard of her since.' 'We have little to say in relation to the behaviour of our people, except in their commendation. No accident has occurred since we came out of port, to damp our spirits. Every thing seems to be as it should be. Harmony prevails. We want only more gratitude.'"

"February 19th. We have continued our consultations for the good of our charge. It is determined to call our colony by the name of the country where it shall be established.'"

"To-day I was able to preach in the steerage, and gave notice of two services on next Sabbath; we also notified a fast on the same day, and a general thanksgiving when we should arrive in sight of Africa.'"

"A dangerous leak was providentially discovered and stopped, on the 1st of March, which had, for several days, filled the ship's hold at the rate of twenty-four inches in an hour."

"It was but too apparent that a mutinous spirit was secretly working in the minds of some of the people on board; who waited only to be landed in Africa, in order to vent it in such acts of personal hostility to the agents, and of direct resistance to their authority, as would subvert the very design of the expedition. In order to test the temper of the people, and if possible, to anticipate any unruly proceedings which might grow out of it, when it should become necessary to subject them to a more rigid controul than the circumstances had hitherto required, Mr. Croser published on the same day, the instructions of the society, in relation to the apportionment of lands, in the contemplated settlement. This was accompanied with a full explanation of the relation which the people sustained to the Colonization society, and to the government of the United States, respectively; and of the obligations and duties mutually attaching to them and the directors of

the expedition. Indications of strong disaffection were, on this occasion, manifested by a few individuals; but a large majority acquiesced in the authority of the agents, at the time; and the dissatisfied persons in a few days afterwards, apologised for their contumacy, and petitioned to be restored to confidence."

No one while reading the following, should censure the African for his love of office. The passion is a general one, and in the instance here given, is no more worthy of censure or ridicule, than in many others. The agents certainly displayed considerable wisdom in their arrangements.

"March 8th. We enjoy uninterrupted quiet on board: and are one hundred and twenty miles to the north-west of Cape Sierra Leone.' A variety of orders were issued to regulate the intercourse of the people with the colonists of Sierra Leone; and appointments distributed among them, principally with a view to secure their attachment to the service. A committee of three, was dignified with the title of 'Members of Council;' another was called, the 'Committee of Trade:' To these were likewise added a 'Register of Public Acts,' and a 'Colonial Secretary.' This measure was productive of a very happy effect, and reflects credit on the good sense of the agents."

On the morning of the ninth of March the highlands in the vicinity of Sierra Leone were discovered, and in the afternoon they entered the harbour of Freetown.

"We were immediately visited by a number of officers from shore; and saw several American emigrants brought out some years since, by Captain Paul Caffee; all of whom were respectable in their appearance, and happy in their circumstances. Our sick have all recovered, and passengers and crew enjoy perfect health. We spent the evening on board, in acts of thanksgiving and praise. Surely we have reason for gratitude."

"We visited the market. It was too late for meat or fish;—but tropical fruits and vegetables were abundant. We saw bananas, plantains, pine apples, oranges, limes, guavas, rice, casada, yams, sweet potatoes and other productions of the country.' 'Small bees were grazing in the streets; and all quite fat.' 'The market women seemed to be all Kroos or Timinies.' 'Myself, with two others again went on shore about four o'clock, and strolled down to the Kroo-men's village. Oh, what a field for evangelical labour amongst them! How lamentable that these fine people do not attract the notice of the religious world. We passed their hamlet, and saw hundreds of them engaged in a variety of sports and amusements.' The following extracts of a letter to a friend in Philadelphia, are in continuation of the same subject. 'You may depend on it, there is work for us here: there is work for missionaries; for teachers; for good men of all descriptions.' 'I am struck with wonder at the

appearance of the native Africans. The sickly and depressed countenance of a Philadelphia coloured man, is not to be seen among them. A noble aspect,—a dignified mien,—a frank and open countenance, the entire demeanor of the wild man! Sir, it is worth a voyage to Africa to see the Kroo men. I was present at one of their amusements, not much unlike one of your opera performances. The speakers were accompanied by a pleasant music on a sort of shepherd's pipe. There were more than one hundred present; and seated on the ground in a circle. The speakers and actors had their places in the centre. I could not understand them. I remained some time speculating about the origin of this. I could almost persuade myself that they were fast becoming civilized! as theatrical amusements seem to indicate a state of civilization above the savage life. I suppose the play I saw, and those performed in Philadelphia have, the one, about as much religion as the other.' "

The place which had been selected for the American settlement, proved to be an unhealthy one. On the 6th of April, Mr. Bacon writes.

" ' We have now twenty-one sick of a fever. We try the country practice of bathing, and find it successful in some cases. We have not tried it sufficiently fully, to attest its efficacy. The schooner is now absent for the remainder of the freight; and Dr Crozer is with her. Mr. Bankson is sick;—I suppose on board the vessel. I have heard the complaints of the people this day, because no good water is to be had on the island,—because they were brought to this place,—because I did not take possession of the land by force,—because the people are visited with sickness,—because there is not fresh meat, sugar, molasses, flour and other luxuries to be distributed to them,—because I have not shoes and clothing for them,—because I cannot give them better tobacco,—because the 'palaver' is not over,—because I take the best measures I can, to bring it to a conclusion,—because the houses are not better,—and because they have meat and bread to eat. They complain of every thing they have; and are clamorous for every thing they have not. We erected one additional house, to day for our people; and have two store-houses already finished, in which our provisions and goods are tolerably secure.' "

On the 7th of April the number of those sick was twenty-five, and on the 8th it amounted to thirty-five. Mr. Bacon writes,

" ' Who can describe the burden under which I am obliged to struggle, in feeding this people,—enduring their complaints,—listening to their tales of trouble, inquiring into their sufferings—administering medicine,—labouring with my own hands in building houses for them,—and toiling at the oar, and handling casks, in unloading the vessel and landing the

goods!—in addition to all this, I have the spiritual concerns of the whole company to look after. I go without stockings, entirely—often without shoes;—scarcely wear a hat, and am generally without a coat;—I am up early, and not in bed until ten, or eleven o'clock. I eat little, and seldom use any other refreshments except hard ship-bread, salt meat and water. 'I labour more,—and am more exposed to heat, and wet, and damp, and hunger, and thirst, than any one; and yet, blessed be God, I continue in health.' 'In addition to all this, I have the weight of the whole interest on my mind: all the care,—all the responsibility,—all the anxiety. But God be praised, I have peace within.' 'There are eight entire families sick; amongst whom there is not one able to dress his own food, or wait upon a child. Oh God, who *can* help, but thou?' "

At length Mr. B was himself taken unwell, and in an open boat, with no better shield from the direct rays of the sun, than a silk umbrella, he was transported from the scene of distress before him, to Cape Shilling, where he was kindly received by Capt. William Randle, the superintendent of the station.

" ' During the next day, he was able to recline for short intervals on a sofa; and to take a small part in the conversation. But his disorder was hastening rapidly, to a fatal termination. He perceived it, and expressed in the intervals of his sensibility, his acquiescence in the sovereign pleasure of God. The cause in which he had embarked retained a strong interest in his affections, to the last. In his last conversation, he feebly asked, "Dear Brother Randle, do you not think we have happiness reserved that will——?" As the interrogatory was unfinished, the gentleman to whom it was addressed, did not immediately reply: when, Mr. Bacon continued, "What do you say to my question?" A hope was then expressed, that the Saviour would reserve for both, a happiness which should abundantly compensate their present sufferings. He replied, and they were some of his last words, "Ah! that is all I want."

This last effort of reason and speech, took place about eleven o'clock, on the night of the 1st of May. The languid current of life ebbed gradually away, until half past four, on the following morning; when he expired. His remains were interred on the same day, in the burial ground attached to the church in the settlement; and though deposited by the hands of strangers, on a foreign and pagan shore, they rest under the sure protection of the christian's Saviour, and in "the certain hope of a glorious resurrection"

Mr. Bacon's course of life, and his labours in the cause of humanity and religion, will be estimated differently by different persons.

Those who confine their views to the present life, will censure him for that want

of wor
to neg
which
could
at len
speak
inheri
left fo
perha
influe
ness
with r
ly;—t
who w
the vi
indulg
long c
about
conte
ways
huma

Puzz

T

but

miss

denc

had

been

fessi

Stat

been

ard

ans

tha

the

not

To

pe

da

gi

fa

su

m

an

bo

ar

de

it

S

P

h

v

v

p

p

h

v

p

h

v

p

h

v

p

h

of worldly prudence which permitted him to neglect the duties of a profession in which he was rising, and in which he could easily have become eminent; and for at length retiring from it. They will speak of fortune, of honour,—of the fair inheritance and name which he might have left for his son. Others, while they will perhaps admit, that he was in some degree influenced “by disgust for the lawful business of life,” will believe, that acting with reference to eternity, he acted wisely;—that he chose the good part.—Those who watched his christian career, and from the vigour with which it was commenced, indulged in fond anticipations upon the long course of beneficence, which he was about to pursue, have been called from the contemplation of it, to reflect that ‘the ways of Heaven,’ to the most attentive human observer,

“Are dark and intricate,
Puzzled in mazes and perplexed with errors:”

The judgments of God are a great deep, but it ever becomes us to bow with submission, and thus evince our own confidence in his goodness. SAMUEL BACON, had he remained unconverted, might have been distinguished for success in his profession, and probably for honours in the State. But sooner or later he would have been called to give an account of his stewardship. This call he has received. He answered it with joy, and we may believe that his hope was not found to be that of the hypocrite. To himself then, he did not live in vain. Nor did he so to others. To the circle of his christian friends,—especially to those who were accustomed, daily to meet with him for prayer and religious conversation, the recollection of his faith, of his humility, and of his early and sudden call to judgment, must occur. The memory of such a man, must be a constant and strong incentive to their faith and labour of love. Nor can we suppose that among the TWENTY TWO HUNDRED children, who principally by his instrumentality received the instruction of the Sabbath School, none will be found, who were there prepared for usefulness on earth, and for happiness in Heaven. As a preacher, he was fervent, affectionate and faithful,—who will say that this man did not, as he prayed he might, receive—“souls for his hire?” In this country, especially in the interior of that great State which was his residence, his memory will live, and while it lives, will furnish an important testimony to the value of religion, and the worth of the soul; and whenever the time shall

come that Ethiopia ‘will stretch out her hand unto God and worship,’—whenever the coast of Africa shall be freed from the dealer in slaves, and her children permitted to sit under their own vine, and their own fig-tree, there will not be wanting numbers among them who will recount, with the most grateful feelings, the life and sufferings of Samuel Bacon.

UNIVERSITY OF SOUTH CAROLINA.

The University of South Carolina, at Columbia, has declined so much, that the Legislature appointed a Committee to enquire the cause. The Committee attribute the decay of the institution to the persecution of some religious societies, while the President, Dr. Cooper, in a sort of manifesto, which has been published, speaks of the opposition of the clergy generally. We are glad to find that not even the patronage of the Legislature can overcome the reluctance of the citizens of South Carolina to send their youth to an institution, the head of which, to say the least, is not distinguished for his love of christianity.

SUMMARY.

The Treasurer of the United Foreign Missionary Society, acknowledges the receipt of \$636,31 during the month of February.

By the Report of Rutland, (Vermont,) Bible Society, it appears that the income of the Society for the last year, the fifth since its establishment, was \$81,12.

The Rev. Mr. M’Alister, Secretary of Missouri Conference Missionary Society, states that the Methodists in St. Louis have a Chapel 35 feet long, by 25 feet in width, with a gallery; the whole neatly finished, and sufficiently large to contain five hundred hearers. He says “St. Louis has now become a station, and is not only able but willing to support its ministry.”

There are about forty children at the Wyandot Mission School, a station under the care of the Methodist Conference.

A Presbyterian church has been formed among the people of colour in the city of New-York. Mr. Samuel Ezra Cornish a licentiate, collected and now preaches to the congregation. The number of stated worshippers is about 500; the number of communicants is sixty-one, and will be increased “on the next sacramental occasion.” Mr. Cornish is under the patronage of the United Domestic Missionary Society, but among his people, there is a Society consisting of more than one hundred members, auxiliary to the institution by which he is supported.

This infant Society needs a house of worship, and an appeal has been made to the churches in New-York in their behalf. Mr. Cornish commenced his labours in October 1821, and "the day previous to the church being opened, knew of only one person that was to be a worshipper with him, or that would attend on his ministry."

CORNWALL SCHOOL.

Mr. WHITING,—The following letter, just received by me, will probably be gratifying to your readers, and will evince the importance of aiding this Institution, to which is confided the education of youths, from so many different countries, who are destined, we hope, to become the instruments of diffusing the pure light of the Gospel abroad in the earth. If you think proper, you will give it a place in your valuable paper.

Yours sincerely, HERMAN DAGGETT.
Cornwall, March 1, 1823.

P. S. The lads, mentioned in the letter of Mr. Fisk, are expected at Cornwall, in a short time.

Extract of a letter from the Rev. Pliny Fisk, Missionary to Western Asia, to the Principal of the Foreign Mission School, Cornwall, (Conn.) dated, Malta, Nov. 20, 1822.

Dear Sir,—I send this letter by the Brig America, and by the same vessel, we send two Greek boys, for the Cornwall School. The vessel put to sea, some time ago; but came back severely injured by a storm. The boys were both very seasick. I entertained serious fears, when the vessel returned, that the boys would not have courage to set out again. They have not, however, manifested any disposition to remain.

I have given them a few lessons in English, and am pleased with their progress. The eldest is Photius Ravasales, about 15 years old. His family, except one brother, perished of the plague, at Smyrna, in 1814. This circumstance makes me feel a peculiar tenderness for him, and an interest in his welfare.—The other is Anastasius Ravavalles, 11 years old, son of the Greek Priest of Malta. I think they are both promising lads.

It is very desirable, that they should not loose what they now know of Greek. Perhaps it would be well, therefore, to make them study more or less of Greek immediately, and to have them pronounce it as the Greeks pronounce. They have some knowledge also of Italian, and Maltese. The latter is not of so much importance; but the former it is very desirable that they should retain.

I am sensible, dear Sir, that by sending these lads to your care, we are increasing your labours: but the object in view seems to us very important, and I hope the result will be such as to give joy to all who have been concerned in the work. It is very desirable that youths, from the different classes of men who inhabit Western Asia, should be thoroughly and religiously educated, and then return to their own country. We begin with Greeks. Should Providence prosper us,

Catholics, Armenians, Copts, Maronites, and perhaps Jews, may follow.

Let us pray fervently for divine direction, and a divine blessing.—The view I am now led to take of our mission, and of the countries around us, gives me a high sense of the importance of your office, and of the Cornwall School. May God abundantly bless you, and the youths under your care.

POETRY.

For the Religious Intelligencer.

Jesus, thou friend of sinners, hear
A beggar, grant my earnest prayer;
And e'er I pass the gate of death,
Give me to spend my daily breath,
In one glad hymn of joy and praise,
For thy delivering power and grace.

Deep in the shades of moral night,
Thy beams alone can shed a light;
As pants the hunted hart to taste,
The cooling stream, in desert waste,
I long to see the glorious hour,
Thy Spirit come with quickening power.

I faint to see thy church arise,
Fair as the moon in evening skies,
Clear as the sun's benignant rays,
Which lights and cheers our flitting days:
To all her foes who madly boast,
Terrific as the martial host.

Why is my sinking heart afraid?
Will God forsake the world he made?
Will he desert the church he loves,
Which his unchang'd affection proves?
A mother's babe may be forgot,
But God is God, he changes not.

Then trust my soul, nor let base fear
Tempt thee to doubt his love sincere;
I yet shall sing delivering grace,
And tune my song to notes of praise,
And dried once more, these weeping eyes
Shall see thy blood-bought church arise.

Georgetown, D. C.

By the arrival of the Brig Aurora, Hodge, at Boston, we learn the arrival of the Brig Shepherdess at Gibraltar, on the 6th of Jan. in the short passage of 25 days from New-York, with the Missionaries, (Messrs. Bird and Goodell) for the Palestine Mission.

ORDINATIONS.

Ordained at Longmeadow, Mass. on Wednesday the 5th inst. the Rev. BAXTER DICKINSON. Sermon by Rev. Nathan Perkins, of Amherst. Mr. Dickinson is the third minister in Longmeadow; the two preceding, Dr. Williams and Mr. Storrs having been there more than a century.

Wednesday the 5th instant, the Rev JOHN A. HEMPSTED was ordained to the work of the Gospel Ministry in Washington, Mass. in the presence of a numerous and attentive audience. Rev. Dr. Perkins of Hartford, Conn. preached a solemn and impressive Sermon from Acts ix. 20.—*Courant.*

CONTENTS,—NO. 42.

Mr. Bardwell's address	657	Journal of the mission	662	University of S. Carolina	671
Ceylon Mission—extracts from		Burman mission	663	Summary	ib.
the Journal	661	Exploring tour	665	Letter from Mr. Fisk	672
Cherokees of the Arkansaw—		Memoir of Rev. S. Bacon	668	Poetry	ib.